"A native who had a grudge against Ikpakhuak threatened to enter his hut one day when he was sleeping and shoot him, but as a hundred miles or more separated the two men, Ikpakhuak's tranquility remained undisturbed. In the winter of 1914-15 a Kanghiryuak woman named Keyuk taunted another woman of the same tribe with childlessness, and the latter stabbed her in the stomach with a knife and killed her. In the following year a man of the same people was sitting in his hut sharpening a knife that he had just made, when a neighbour entered and began to jeer at him [95] saying that he did not know how to make a knife. The owner quietly continued to sharpen his weapon until its edge was keen enough, then drove it into the jester's stomach with the remark, 'Now see if I can't make a knife.'

In neither of these cases, as far as my information goes, was the murderer punished. There is always the danger though that one day a relative of the deceased may avenge him by driving a knife into the murderer's back. Usually the danger is avoided by flight. A man named Ekkeahoak was stabbed near Lambert island, about 1913, by a companion named Hitkok. The murderer fled to the eastward, and in 1914 was living near Bathurst inlet. Ekkeahoak's daughter in speaking of the affair expressed no bitterness towards Hitkok, and probably if he had returned to Dolphin and Union strait he would have been left perfectly unmolested. Such at least was the opinion that other natives expressed; the murder had taken place long ago, they said, and no one wanted to remember it or

to wreak vengeance on the murderer.

Sometimes, even when the evildoer escapes scot-free, his purpose is frustrated by the rest of the community. Tamauyuk, an east Coronation gulf native, coveted King-ollik, the wife of a man named Ailanaluk, so one day when Ailanaluk was spearing fish Tamauyuk went up behind him and stabbed him to death with his knife. The murderer then took the woman from her tent and forced her to become his wife, but the other natives interfered and took her away from him.

About 1908, at Asiak, east of Kent peninsula, a woman named Mittik was accused of causing a man's death by sorcery. At once a quarrel arose, for this was a straight charge of murder, and a man was stabbed with a knife. He ran outside to get his rifle, but fell dead in the snow before he reached it. Another man stabbed his murderer, then three men were shot, but none fatally. The feud seems to have ended at this stage, no one being willing to carry it further. An even more serious affray had occurred in the same region a few years earlier. There had come to the settlement from Netsilik an elderly couple with three sons, the eldest of whom brought his wife with him. An Asiak native wanted to share the woman, but the young man objected to her having two husbands, and, when he could not prevent it, stabbed his wife with a spear as she was stooping down to enter her hut. The woman staggered outside and fell dead in the snow. Her father then came up, and with the help of some of the other natives seized the murderer and stabbed him to death. The second brother crept up behind them and stabbed the

father in the back, but the other natives pursued him and stabbed him also. They now decided to put an end to the vendetta by destroying the whole family, so they killed the old father and wounded the third son. This boy, however, managed to escape, while the second son, who had been stabbed with a knife, recovered through the care of his mother. Altogether four people were killed and two wounded in this affair.

A somewhat similar incident occurred among the Ekaluktomiut. A man named Savugaluk was stabbed in the dance-house one evening, but not killed outright. For many years he remained an invalid, unable to hunt or to do any work. Finally, as he was only a burden to the community, the Eskimos decided to take his wife away from him and leave him to starve to death. Savugaluk then stabbed his wife, so a man went into his hut and stabbed him. Thus both of them perished."

1: Jenness--95 (1913-16) 1922 Copper Eskimo
116, 682, 754

"Sometimes a native will resort to magic in order to wreak his revenge, especially if he is afraid of adopting more open means. Two children died among the Kilusiktomiut, and a man named Kavyektok laid the guilt at the door of a Kanghiryuak family that was living in the settlement at the time. Not long afterwards Kavyektok's hands became partly paralyzed, and he was unable to work. The natives immediately put it down to sorcery; it was the Kanghiryuak family, they said, that had taken this vengeance on him because he had accused them of murder."

11: Stefansson--289-290 (1908-1912) 1913 Copper Eskimo
116, 682, 754

"Pamiungittok tells: The Banks Island people used to be well off. They killed so many deer and [musk] oxen that their dried meat sometimes lasted the year round. They got to killing each other. One man killed had relatives in the Sound. For this reason (i. e. because of witchcraft practised by the dead man's relatives in the Sound) food became scarce [in Banks Island]; there were no seals for food or fuel and the people died of hunger--those that had not [290] been murdered in the feuds. This happened some fifteen years ago--i. e. when Agleroittok [who is now about twenty-five] was a boy but [after] his two brothers [were] grown up."

13: Jenness--86-89
116, 682, 627

(1914-1916) 1917

Copper Eskimo

The [89] most trifling incident may lead to this result [AW: murder]. In 1914 a man stabbed another merely to prove that the knife his victim ridiculed was a good one. The murderer in turn is sometimes slain by the kinsmen of his victim and a vendetta is established, but in most cases this outcome is avoided by his flight to another district, when his deed, after the lapse of a few years, passes into oblivion."